

SEMPER EADEM:

OR A

Reference

OF THE

Debate at the SAVOY 1661.

TO THE

CONFERENCE

AT

HAMPTON-COURT <sup>Jan: 14</sup> 160<sup>3</sup>/<sub>4</sub>

To which is added the PETITION of the  
then *Nonconformists*.

Whereby it appears that what the *Presbyterians &c.* now  
scruple at, was satisfactorily and fully answer'd  
and determin'd against them, by that Famous,  
Learned and Pious PRINCE KING  
JAMES, and the Reverend BISHOPS  
and others who assisted at and  
managed the same.

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*Shall vain words never have end? or what emboldneth Thee that  
thou Answerest? Job 16. 3.*

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LONDON,

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Giltspur-street, without Newgate, 1662.

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TO THE  
READER.



*With what Arrogant confidence, some of those Champions of Presbitery lately published their dispute at the Savoy, as if they had unanswerably foyled the adverse party, to the obstinating of their faction in their peevisish perversenessse; we have to their Vain-glory and the credit of Opinionastry wonderfully beheld.*

*See the grand Debate at the Savoy.*

*But in this they are not chargeable with Novelty; for at their first publique Avowing of their Church constitution and discipline which they would have established and confirmed by Authority in this Kingdome, at the coming in of King James (though they heaved mightily, moved, and turned every Stone, by Remonstrances, Protestations, Menaces and Threats against Queen Elizabeth (in which they are now no Changelings) to Rear this Modell and advance their Idoll) they presumed to challenge*

### To the Reader.

*the Episcopall party, nay the Church of England, backt with so many Lawes, strengthened with so many able Assertors and Pillars, founded on the Blood of so many Glorious Martyrs, to a publique disputation; which their haughty provocation that most wise and learned King moderated into an humbler and more becoming term, a Conference; which was held before him presently after his assumption to this Crown, at his Mannor of Hampton Court: a brief and faithfull account whereof you have in the following papers.*

*The ground of that presumption, was that Kings education and the menage of matters Ecclesiasticall in his Kingdom of Scotland, where all along he was braved (as he often afterwards with indignation repeated) with beardlesse Boies, and the saucy dictates of as Raw Presbytery: but the structure they built thereon was nothing else but Castles in the Air; which soon disappeared in the serener and more august lustre of the English Sovereignty. King James acknowledging himselfe equally blest here with the Miter, as with the Crown.*

*The same manner and method of proceeding, though disappointed and frustrated in this first Essay, they boldlie resume, and like those that*



### To the Reader.

woo fortune, or rather like the tempter, give not over at the first repulse : like the Syrians being vanquish't in the Hills, they will try what they can doe in the Vallies. They combated with Episcopacie strong as a Mountaine, fortified by Authority, and the natural defence of the peoples love and inclination unto it ; there they were miserably worsted ; now that in the late horrid Rebellion, for which this Church knows whom to thank, they had wickedly Levelled & plain'd, and cast down to the ground, that Venerable Superiority of Bishops, and introduced a wild parity, they daringly venture the other bout, to see what they can do upon even ground.

For at his present Majesties most happy Restitution, in whose case there is something of a Parallel to his Royal Grandfather, particularly in that irreverence of the Kirk towards him in the beginning of his Raign while he was in Scotland, they eftsoon set a foot their Plea and Claim for their Diana of Presbytery ; and took it very Hainously, that his Majesty would not forthwith by his Royall Authority enjoin the exercise, of that only Religion that the people might fall down & worship at their shrine, and  
never

### To the Reader.

*never more think of going up and returning to Jerusalem.*

*Another Conference therefore they urged and obtained, and we have seen the issue, that afterwards, as before to King James, seconded with a Petition to King Charles the Second; there is hardly any difference in those and these Postulata and desires, and as little variation in the Petitions, and no doubt their answer and the conclusion will be the same.*

*If there were any modesty in these men, they would not so obtrude even upon their equals & fellow subjects, such Nauseous Crambes, which have been exploded by others, and vomited up by some of themselves, who were of a more squeezey Conscience, and not of that Ravenous Sacrilegious digestion which swallowed up the whole Patrimony of the Church: But to cast this Gorge in the Kings Face, to set these Analecæta, Scraps, and Relicks before him, and bid him fall to, is beyond all, but Presbyterian, Impudence. Well may his Majesty with Augustus Cæsar, who was invited by a Roman Citizen to a mean Dinner, say to these men, who made you and Me so Familiar? so Irreverend, bold and Pragmatick is the Deportment of these*  
Kirk-

## To the Reader.

*Kirkmen, and so congenerous with their Religion, that there needs no other proof but this; (Although we have other lamentable and sad evidences & irrefragable demonstrations which yet prevail not with these kind of persons) to manifest it's inconsistency with Regall and Sovereign Authority.*

*You will see the very same thing asserted herein, so that that famed Aphorisme of King James, No Bishop, No King, was a perfect Oracle; which that the Non-Conformists have verified, the clearest and fullest experience imaginable hath evinced.*

*Questionless, were it not through pride of being reputed able men, in defending so bad a cause as Non-conformity, or sense of going lesse in estimation if they should publicly retract and acknowledge the convictions of their own Conscience in the matter; this pudder would quickly be at an end: for turn but over these sheets, which contain all the controversie, and see the unreasonableness and absurdity thereof.*

Vale.

# For CONFORMITY.

The Arch-Bishop of Canterbury, Whitgift.

Bishops.	{ London.	Bancroft.
	{ Durham.	Matthew.
	{ Winchester.	Bilson.
	{ Worcester.	Babington.
	{ St. Davids.	Rudd.
	{ Chichester.	Watson.
	{ Carlisle.	Robinson.
	{ Peterborough.	Dove.

(a) Though all these Deans were summoned by Letters and present in the Presence Chamber, yet only five, (viz. of the Chappell, Westminster, Pauls, Chester, and Salisbury) on the first day were called in.

Deans of	{ (a) The Chappell. - <i>Monday.</i>	
	{ Christ-Church.	
	{ Worcester.	
	{ Westminster.	Andrews.
	{ St. Pauls.	Overall.
	{ Chester.	Barlow.
	{ Salisbury.	Bridges.
	{ Winsor.	
Dr.	{ Field.	
	{ King. Arch. Dean of Nottingham.	

Moderator.

Against Conformity.

King JAMES.

Spectators,

All the Lords of the Privy Councell, whereof some at times interposed a few words.

Place.

A withdrawing-room within the Privy Chamber.

Dr. { Reynolds.

{ Sparkes.

Mr. { Knewstubs.

{ Chaderton.

These remaining in a Room without, were not called in the first day.

Saturday Jan: 14: 1662

To omit all gratulatory Preambles, as necessary, when spoken, as needless, if repeated,

King JAMES begins thus:

"IT is no novel device, but according to the example of all Christian Princes, for Kings to take the first course for the establishing of the Church, both in Doctrine and Policie. To this the very Heathen related in their Proverb, *A Jove principium*; particularly in this Land K. Henry the 8. towards the end of his Reign, altered much; K. Edward the 6. more; Q. Mary reversed all; and Lastly, Q. Elizabeth (of (b) Famous Memory) settled Religion as now it standeth.

(b) Note His Majesty never remembered her, but with some Honourable Addition.

"Herein I am happier then they, because they were fain to alter all things they found established; whereas I see yet no such cause to change, as confirm what I find well settled already. For blessed be God's Gracious Goodness who hath brought me into the *Promised Land*; where Religion is ~~professed~~ professed; where I sit among Grave, Learned and Reverend men, not as before, *elsewhere*, a King without State, without Honour, without Order, where beardlesse Boys would brave us to the Face.

"And, I assure you, we have not called this *Assembly* for any *Innovation*, for we acknowledge the Government Ecclesiastical as now it is, to have been approved by manifold blessings from God himself, both for the increase of the Gospel, and with a most happy and Glorious peace. Yet because nothing can be so absolutely ordered: but that something may be added thereunto, and corruption in any state (as in the body of man) wil insensibly grow either through time or persons; and because we have received many complaints since our first entrance into this Kingdome, of many disorders, and much disobedience to the Lawes, with a great falling away to Popery: Our purpose therefore is, like a good *Physitian*, to examine and try the complaints, and fully to remove the occasions thereof, if *scandalous*; cure them if *dangerous*; and take knowledge of them, if but *frivolous*; thereby to cast a *sop* into *Cerberus* his mouth; that he bark no more. For this cause we have called

"Ied you *Bishops* and *Deans* in, severally by your selves;  
 "not to be confronted by the contrary Opponents; that if  
 "any thing should be found meet to be redressed, it might be  
 "done without any *visible Alteration*.

"Particularly there be some special points wherein I desire  
 "to be satisfied, and which may be reduced to three Heads:

"1. Concerning the book of *Common Prayer*, and Divine  
 "Service used in the Church. 2. *Excommunication* in Ec-  
 "clesiastical Courts. 3. *The providing of fit and able Mini-*  
 "sters for Ireland. In the *Common-prayer-book*, I require sa-  
 "tisfaction about three things:

"First, about *Confirmation*. For the very name thereof,  
 "if arguing a *confirming of Baptism*, as if this Sacrament with-  
 "out it were of no validity, is plainly blasphemous. For  
 "though at the first use thereof in the Church, it was thought  
 "necessary, that baptized Infants, who formerly had answer-  
 "red by their *Patrini*, should, when come to years of discre-  
 "tion, after their profession made by themselves, be confirmed  
 "with the blessing of a Bishop, I abhor the abuse, whereof it is  
 "made a Sacrament, or Corroboration to *Baptism*.

"As for *Absolution*, I know not how it is used in our  
 "Church, but have heard it likened to the Popes pardons.  
 "There be indeed two kinds thereof from God: one gene-  
 "ral, all Prayers and Preaching importing an Absolution.  
 "The other particular to special parties, having committed  
 "a scandal, and repenting: Otherw<sup>ise</sup> ~~where~~ *Excommunica-*  
 "tion precedes first, in my judgement there needs no Abso-  
 "lution.

"Private *Baptism* is the third thing wherein I would be sa-  
 "tisfied in the *Common Prayer*. If called *private* from the  
 "places, I think it agreeable with the Primitive Church; but  
 "termed *private*, that any, besides a lawful Minister, may  
 "baptize, I utterly dislike it. [And here his Majesty grew  
 "somewhat earnest in his expressions against *baptizing* by  
 "Women and Laicks.]

"In the second head of *Excommunication*, I offer two  
 "things to be considered of: First, The matter. Secondly,  
 "The persons. For the first, I would be satisfied whether it be  
 "executed (as it is complained of to me) in light causes, and  
 "that.

[ 3 ]  
 " that too commonly, which causeth the undervaluing there-  
 " of. For the persons, I would be resolved why Chancellors,  
 " and Commissaries, being Lay-men, should do it, and not  
 " rather the Bishops themselves, or some Ministers of Gravity  
 " and Account, deputed by them for the more dignity to so  
 " high and weighty a Censure. As for providing Ministers  
 " for Ireland, I shall refer it in the last daies Conference to a  
 " Consultation.

*and so like-  
 wise in other  
 Consuewts  
 of the  
 King & Orders  
 etc*

(c) Ar-Bp. of Cant. Confirmation hath been used in the  
 Catholick Church ever since the Apostles; and it is a very un-  
 true suggestion (if any have informed your Highnesse) that the  
 Church of England holds baptisme imperfect without it, as ad-  
 ding to the vertue and strength thereof.

(c) He addre-  
 ssed himself to  
 the King on his  
 knees.

Bp. of Lon. The Authority of Confirmation depends not only  
 on (d) Antiquity and the practise of the Prinitive Church, but  
 is an Apostolical Institution, named in expresse words, Heb. 6.2.  
 and so did Mr. Calvin expound the very place, earnestly wishing  
 the restitution thereof in the reformed Churches. [The Bishop  
 of Carlile is said gravely and learnedly to have urged the same,  
 and the Bishop of Durhani noted something out of St. Matthew  
 for the Imposition of hands on Children.]

(d) Citing  
 Cyr. Ep. 37.  
 and Jer. Ad-  
 versus Lucife-  
 rian.

Ar-B. of Cant. As for the point of Absolution (wherein  
 your Majesty desires satisfaction) it is clear from all abuse or su-  
 perstition, as it is used in our Church of England, as will appear  
 in the reading both of the Confession and Absolution following  
 it, in the beginning of the Communion Book.

Here the King perused both, and returned.

His Majesty. I like, and approve them, finding it to be very  
 true what you say.

Bp. of Lond. It becometh us to deal plainly with your Maje-  
 sty. There is also in the Book a more particular and personal  
 Absolution in the Visitation of the Sick.

Here the Dean of the Chappell turned unto it and read it.

Bp. of Lond. Not onely the Confessions of Augusta, Bo-  
 heme, and Saxon, retain and allow it, but Mr. Calvin also doth  
 approve, both such a general, and such a private (for so he terms  
 it) Confession and Absolution.

These he seve-  
 rally cited.

His Majesty. I exceedingly wel approve it, being an Apo-



stolical and Godly Ordinance, given in the name of Christ, to one that desireth it, upon clearing of his Conscience.

The Conclusion was this, That the Bishops should consult, whether unto the Rubrick of the *general Absolution*, these words, *Remission of Sins*, might not be added for explanation-sake.

Arch-B. of Cant. *To the point of private Baptisme, the administration thereof by Women and Lay-persons is not allowed in the practise of the Church, but enquired of, and censured by Bishops in their Visitations.*

*His Majesty.* The Words of the Book cannot but intend a permission of Women and private Persons to baptise.

Ep. of Worc. *The doubtful words may be pressed to that meaning; yet the Compilers of the Book did not so intend them, as appeareth by their contrary practise. But they propounded them ambiguously, because otherwise (perhaps) the Book would not (then) have passed the Parliament.*

Ep. of Lond. *Those reverend Men intended not by ambiguous terms to deceive any, but thereby intended (c) a Permission of private Persons to baptise, in case of necessity. This is agreeable to the practise of the ancient Church, Añ. 2. when three thousand being baptised in a day, (which for the Apostles alone to doe, was [at the least] improbable) some being neither Priests nor Bishops, must be presumed employed therein, and some Fathers are of the same opinion. Here he spake much, and earnestly about the necessity of Baptisme.*

*His Ma.* That in the Añs was an Añ extraordinary, and done before a Church was setled and grounded, wherefore no sound reasoning thence to a Church stablished and flourishing. I maintain the necessity of Baptisme, and alwayes thought the place, *John 3. 5. Except one be born again of Water, &c. was meant thereof.* It may seem strange to you, my Lords, that I think you in England give too much to baptisme, seeing fourteen months agoe in Scotland, I argued with my Divines there, for attributing too little unto it; Insomuch that a pert Minister asked me, if I thought baptism so necessary, that, if omitted, the Child should be damned? I answered, No: but if you, called to baptise a Child, though privately, refuse to come, I think you shall be damned.

But

To this he cited the Testimony of the Arch-bishop of Yorke.

(c) Here he produced the letters of some of those first compilers.



But, this necessity of baptism I so understand, that it is necessary to be had, if lawfully to be had, that is, ministred by lawful Ministers, by whom alone, and no private person in any case, it may be administred: though I utterly dislike all Re-baptization of those whom Women or Laicks have baptised.

*Ep. of Winch.* To deny private Persons to baptize in case of necessity, were to crosse all Antiquity, and the common practise of the Church, it being a rule agreed on amongst Divines, that the Minister is not of the Essence of the Sacrament.

*His Ma.* Though he be not of the Essence of the Sacrament, yet he is of the Essence of the right, and lawful Ministry thereof, according to Christ's (g) Commission to his Disciples, (g) Mat. 28. 20. Go preach and baptize, &c.

The result was this, To consult, whether in the Rubrick of private baptism, which leaves it indifferently to all, these words, *Curate, or lawfull Minister,* may not be inserted.

For the point of Excommunication, His Majesty propounded, whether in causes of lesser moment the name might not be altered, and the same censure retained. Secondly, whether in place thereof another coercion, equivalent therunto might not be invented? Which all sides easily yeilded unto, as long and often desired; and so was

*The end of the first dayes Conference.*

On Monday January the 16. they all met in the same place, with all the Deans and Doctors above mentioned; (*Patrick Galloway*, Minister of *Perth* in Scotland, admitted also to be there) And hopeful Prince *Henry* sate on a stoole by his Father.

The King made a pithie Speech to the same purpose which he made the first day, differing onely in the conclusion thereof, being an addresse to the four Opposers of Conformity, there present, whom he understood the most grave, learned, and modest of the aggrieved sort, professing Himself ready to hear at large what they could object, and willed them to begin.

*Dr. Reyn.* All things disliked or questioned, may be reduced to these four Heads.

1. That the Doctrine of the Church might be preserved in purity

uity, according to Gods word.

2. That good Pastors might be planted in all Churches to preach the same.

3. That the Church Government might be sincerely ministred according to Gods word.

4. That the book of Common-prayer might be fitted to more increase of piety.

For the first, may Your Majesty be pleased, that the book of Articles of Religion concluded on 1562. may be explained where obscure, enlarged where defective. viz. Whereas it is said, Article the 16. After we have received the Holy Ghost, we may depart from Grace. Those words may be explained with this or the like addition, Yet neither totally, nor finally. To which end it would do very well, if the nine Orthodox Assertions, concluded on at Lambeth, might be inserted into the book of Articles.

Secondly, where it is said in the 23 Article, that it is not law-  
ful for any, in the Congregation <sup>to preach</sup>, before he be law-  
fully called: these words ought to be altered, because implying,  
one out of the Congregation may preach, though not lawfully  
called.

Thirdly, in the 25 Article there seemeth a contradiction, one  
passage therein confessing Confirmation to be a depraved imi-  
tation of the Apostles, and another grounding it on their ex-  
ample.

Bp. of Lond. May your Majesty be pleased, that the ancient  
Canon may be remembered, Schismatici contra Episcopos non  
sunt audiendi. And there is another Decree of a very ancient  
Council, that no man should be admitted to speak against that  
whereunto he hath formerly subscribed.

And as for you Doctor Reynolds, and your Sociates, how  
much are ye bound to his Majesties Clemency, permitting you, con-  
trary to the statute primo Elizabethæ, so freely to speak against  
the Liturgy, and Discipline established. Fain would I know the  
end you aime at, and whether you be not of Mr. Cartwright's  
mind, who affirmed, that we ought in Ceremonies rather to con-  
forme to the Turks than to the Papists. I doubt you approve  
his position, because here appearing before his Majesty in Turkey-  
Gownes, not in your Scholastick habits, according to the order  
of the Universities.

*His Majesty.* My Lord Bishop, something in your passion I may excuse, and something I must dislike. I may excuse you thus farre, That I think you have just cause to be moved, in respect that they traduce the well-settled Government, and also proceed in so indirect a course, contrary to their own pretence, and the intent of this Meeting. I dislike your sudden interruption of Doctour Reynolds, whom you should have suffered to have taken his liberty; For, there is no Order, nor can be any effectual Issue of Disputation, if each party be not suffered, without chopping, to speak at large. Wherefore, either let the Doctour proceed, or frame your Answer to his Motions already made, although some of them are very needlesse.

*Bp. of Lond.* Upon the first motion concerning falling from Grace, may Your Majesty be pleased to consider how many in these dayes neglect holiness of Life, presuming on persisting in Grace upon predestination, If I shall be saved, I shall be saved. A very desperate Doctrine, contrary to good Divinity, wherein we should reason rather ascendendo than descendendo, from our Obedience to God, and Love to our Neighbour, to our Election and Predestination. As for the Doctrine of the Church of England, touching Predestination, it is in the very next Paragraph, viz. We must receive Gods promises in such wise as they be generally set forth to us in Holy Scripture, and in our doings the will of God is to be followed, which we have expressly declared unto us in the Word of God.

*His Majesty.* I approve it very well, as consonant with the place of Paul, work out your salvation with fear and trembling. Yet let it be considered of, whether any thing were meet to be added for clearing of the Doctors doubt, by putting in the word *often*, or the like. Mean time, I wish that the Doctrine of Predestination may be tenderly handled, lest on the one side God's Omnipotency be questioned by impeaching the Doctrine of his eternall predestination, or on the other side a desperate presumption arreared, by inferring the necessary certainty of persisting in Grace.

*B. of Lond.* The second Objection of the Doctors is vain, it being the Doctrine and Practise of the Church of England, that none but a Licensed Minister may preach, or administer the  
 Lords Supper.

*His*

*His Majesty.* As for private Baptisme, I have already with the Bishops taken order for the same.

*Third.*

Then came they to the second point of Confirmation, and upon the perusal of the words of the Article, His Majesty concluded the pretended contradiction a Cavill.

Bp. of Lond. Confirmation is not so much founded on the place in the Acts of the Apostles, but upon Heb. 6. 2. which was the opinion, besides the judgement of the Fathers, of Mr. Calvin (b) and Doctour Fulk (i) neither need there any farther proof, (seeing as I suppose) he that objected this holds not. Confirmation unlawfull; but he and his Party are vexed that the use thereof is not in their own hands, for every Pastor to confirme his own Parish; for then it would be accounted an Apostolical Institution, if Dr. Reynolds were pleased but to speak his thoughts therein.

(b) On Heb.  
6. 2.  
(i) On Acts  
8. 27.

Dr. Reyn. Indeed seeing some Diocesse of a Bishop hath therein six (k) hundred Parishes, it is a thing very in convenient to permit Confirmation to the Bishop alone; and I suppose it impossible that he can take due examination of them all which come to be confirmed.

(k) Here the Bishop of London thought himself touched because about 609 in his Diocess.

Bp. of Lond. To the matter of fact, I answer, that Bishops in their Visitation, appoint either their Chaplains, or some other Ministers, to examine them which are to be confirmed; and lightly confirm none but by the Testimony of the Parsons and Curates, where the Children are bred and brought up.

*Ecclesia salus in summi sacerdotis dignitate pendet cui, si non exors quadam & ab omnibus eminens datus potestas, tot in Ecclesiis efficiuntur Schismata quod Sacerdotes.*

To the Opinion I answer, that none of all the Fathers ever admitted any to confirme but Bishops alone. Yea, even St. Jerome himself (otherwise no friend to Bishops) confesseth the execution thereof was soon restrained to Bishops only.

Bp. of Winch. Dr. Reynolds, I would fain have you with all your Learning, shew where ever Confirmation was used in ancient times by any other but Bishops; these used it partly to examine Children, and after examination by Imposition of Hands (the Jewish Ceremony of blessing) to blesse and pray over them; and partly to try whether they had been baptized in the right forme or no. For in former ages some baptised (as they ought) in the name of the Father, Son, and Holy Ghost. Some (as the Arrians) in the name of the Father as the greater, and the Sonne as the lesse. Some in the name of the Father by the

Sonne, in the Holy Ghost. Some not in the name of the Trinity, but onely in the death of Christ. Whereupon Catholick Bishops were constrained to examine them who were baptised in remotis, concerning their Baptisme, if right, to confirm them; if amisse to instruct them.

His Majesty. I dissent from the Judgement of S. Jerome in his assertion, that Bishops are not of Divine Ordination.

Bp. of Lond. Unlesse I could prove my Ordination lawfull out of the Scriptures, I would not be a Bishop four hours longer.

His Majesty. I approve the calling and use of Bishops in the Church, and it is my Aphorisme, No Bishop, no King, nor indeed I to take Confirmation from the Bishops, which they have so long enjoyed. Seeing as great reason that none should confirm, as that none should preach, without the Bishops License. But let it be referred, whether the word Examination ought not to be added to the Rubrick in the title of Confirmation in the Communion-book. And now Dr. Reynolds you may proceed.

Dr. Reyn. I protest I meant not to gall any man, though I perceive some took personal exceptions at my words, and desire the imputation of (m) Schisme may not be charged upon me. To proceed on the 37. Article, wherein are these words, The Bishop of Rome hath no Authority in this Land. These are not sufficient, unlesse it were added, nor ought to have any.

His Majesty. *Habemus jure, quod habemus*, and therefore in as much as it is said he hath not, it is plain enough that he ought not to have.

Here passed some pleasant discourse betwixt the King and Lords about Puritans, till returning to seriousness: There began the

Bp. of Lond. May it please your Majesty to remember the speech of the French Embassadour, Mounieur Rognee, upon the view of our solemne service and Ceremonys, viz. That if the Reformed Churches in France had kept the same order, there would have been Thoulands of Protestants more than there are.

Dr. Reyn. It were well if this proposition might be added to the book of Articles, The Intention of the Minister is not of the Essence of the Sacrament, the rather, because some in England have preached it to be essential; and here again I could desire

(m) It seems the Bishop of London, jealous that he was reflected on, (as is aforesaid) called the Doctor Schismatick.

that the nine Orthodoxal Assertions concluded at Lambeth, may be generally received.

*His Majesty.* I utterly dislike the first part of your motion, thinking it unfit to thrust into the book of Articles every position negative, which would swell the book into a volume as big as the bible, and confound the Reader. Thus one M. Craig in Scotland with his, I renounce and abhorre, his multiplyed detestations and abrenuniations, so amazed simple people, that not able to conceive all those things, they fell back to Popery, or remained in their former ignorance. If bound to this forme, the Confession of my faith must be in my Table-book, not in my head.

Because you speak of intention, I will apply it thus. If you come hither with a good intention to be informed, the whole work will sort to the better effect: but if your intention be to go as you came (whatsoever shall be said) it will prove the intention is very material and essential to the end of this present action.

As for the nine Assertions you speak of, I cannot suddenly answer, not knowing what those Propositions of Lambeth be.

*Bp. of Lond.* May it please your Majesty, this was the occasion of them, by reason of some Controversies arising in Cambridge about certaine points of Divinity, my Lords Grace assembled some Divines of special note to set down their opinions, which they drew into nine Assertions, and so sent them to the University for the appeasing of those quarrels.

*His Majesty.* When such questions arise amongst Scholars, the quietest proceedings were to determine them in the University, and not to studie the book of Articles, with all Conclusions Theologicall.

Secondly, the better course would be to punish the broachers of false Doctrine, than to multiply Articles, which, if never so many, cannot prevent the contrary opinions of men till they be heard.

*Dean of Pauls.* May it please your Majesty, I am neerly concerned in this matter, by reason of a Controversie betwixt me and some other in Cambridge, upon a Proposition, which I there delivered, namely, that whosoever, (though before justified) did commit any grievous sinne, as Adultery, Murder, &c. did be-

come



come ipso facto, subject to Gods wrath, and guilty of Damnation, quoad presentem statum, untill they repent. Yet, so that those who are, justified according to the purpose of Gods Election (though they might fall into grievous sin, and thereby into the present Estate of Damnation) yet never totally nor finally from Justification: but were in time renewed by Gods Spirit unto a lively Faith and Repentance. ~~Against this Doctrine~~ some did oppose, teaching that persons once truly justified, though falling into grievous sinnes, remained still in the state of Justification, before they actually repented of these sinnes; yea, and though they never repented of them through forgetfulnesse or sudden death, they neverthelesse were justified and saved.

His Majesty. I dislike this Doctrine, there being a necessity of conjoyning repentance and holinesse of Life with true Faith; and that is Hypocrisie, and not justifying Faith, which is severed from them. For although predestination and Election depend not on any qualities, actions or works of Man, which are mutable, but on Gods eternall Decree. Yet such is the necessity of repentance after known sinnes committed, that without it no Reconciliation with God, or Remission of Sins.

Dr. Reyn. The Catechisme in the Common-prayer-book is too brief, and that by Mr. Nowel (late Dean of Pauls) too long for Novices to learn by heart. I request therefore that one Uniform Catechisme may be made, and none other generally received.

His Majesty. I think the Doctour's request very reasonable, yet so, that the Catechisme may be made in the fewest and plainest affirmative terms that may be, not like the many ignorant Catechismes in Scotland, set out by every one who was the son of a Good man: insomuch that what was Catechisme Doctrine in one Congregation, was scarcely received as Orthodox in another; and herein I would have two Rules observed: First, that Curious and deep questions be avoided in the fundamental Instruction of a people: Secondly that there should not be so general a departure from the Papists, that every thing should be accounted an Error wherein we agree with them.

Dr. Reyn. Great is the prophanation of the Sabbath day, and contempt of your Majesties proclamation, which

*much  
dispute*

*I earnestly desire may be reformed.*

This motion found an unanimous consent.

Dr. Reyn. May your Majesty be pleased that the Bible be new translated, such as are extant not answering the Original, and be instanced in three particulars.

Gal. 4. 25 } In the <sup>apocryphal</sup> ~~original~~ Ill } Bordereth (dient  
 Ps. 105. 28 } Orig- } They were not dif- } tran- } They were not obe-  
 Ps. 106. 30 } nal. } Phinehas executed } slated } Phinehas prayed.  
 (judgement.

Bp. of Lond. If every mans humour might be followed, there would be no end of translating.

His Majesty. I professe I could never yet see a Bible well translated in English; but I think, that of all, that of Geneva is the worst. I with some special pains were taken for an uniform translation, which should be done by the best learned in both the Universities, then reviewed by the Bishops, presented to the privy Council, lastly ratified by Royal authority, to be read in the whole Church, and no other.

Bp. of Lond. But it is fit that no marginal notes should be added thereunto.

His Majesty. That Caveat is well put in; for in the Geneva translation, some notes are partial, untrue, seditious, and favouring of trayterous conceits: As when from Exod. 1. 19. Disobedience to Kings is allowed in a Marginal note. And 2 Chron. 15. 16. King Asa taxed, in the note, for only deposing his Mother for Idolatry, and not killing her. To conclude this point, let Errors in matters of Faith be amended, and indifferent things be interpreted, and a gloss added unto them. For as Bartolus de Regno saith, that a King with some weaknesse, is better than still a change; so rather a Church with some Faults, then an innovation. And surely if these were the greatest matters that grieved you, I need not have been troubled with such importunate complaints.

Dr. Reyn. May it please your Majesty, that unlawful and seditious books be suppressed, such as Ficleus a Papist, De Jure Magistratus in subditos, applied against the late Queen for the Pope.

Bp. of Lond. There is no such licentious divulging of those books,



books, and none have liberty by Authority, to buy them, except such as Dr. Reynolds, who was supposed would confute them. And if such books come into the Realm by secret conveyances, perfect notice cannot be had of their importation. Besides, *Ficlerus* was a great Disciplinarian, whereby it appears what advantage that sort gave unto the Papists, who *mutatis personis*, apply their own arguments against Princes of their Religion, though for my part I detest both the Author, and Applier alike.

The L. Cecil. *Indeed the unlimited liberty of dispersing Popish and seditious Pamphlets in Paul's Church-yard, and both the Universities, hath done much mischief; but especially one called Speculum Tragicum.*

*His Majesty.* That is a dangerous book indeed.

L. H. Howard. *Both for matter and intention.*

L. Chancel. *Of such books, some are Latine, some are English, but the last dispersed do most harm.*

Secret. Cecil. *But my Lord of London, (and no man else) hath done what he could to suppress them.*

*His Majesty.* Dr. Reynolds, you are a better Co."edge-man, than a States-man, if meaning to tax the Bishop of London, for suffering those books, between the secular Priests and Jesuits to be published, which he did by warrant from the Council, to nourish a Schisme betwixt them.

Ld. Cecil. *Such books were tolerated, because by them the Title of Spain was confuted.*

Ld. Treasurer. *And because therein it appears, by the Testimony of the Priests themselves, that no Papists are put to death for Conscience only, but for Treason.*

Dr. Reyn. *Indeed I meant not such books as were printed in England, but onely such as came from beyond the Seas. And now to proceed to the second general point, concerning the planting of learned Ministers, I desire they be in every Parish.*

*His Majesty.* I have consulted with my Bishops about it, whom I have found willing and ready herein: but, as *subita evacuatio* is *periculosa*; so *subita mutatio*: It cannot presently be performed, the Universities not affording them. And yet they afford more learned Men, than the Realm doth Maintenance, which must be first provided. In the mean time, igno-

rant Ministers, if young, are to be removed, if there be no hope of amendment; if old, their death must be expected, because Jerusalem cannot be built up in a day.

Bp. of Winch. *Lay Patrons much cause the insufficiency of the Clergy, presenting mean Clerks to their Cures (the Law admitting of such sufficiency) and, if the Bishop refuseth them, presently a Quare impedit is sent out against him.*

\* This he  
spake knee-  
ling.

Bp. of Lond. *Because this I see is a time of moving Petitions, \* may I humbly present two or three to your Majesty: First, that there may be amongst us a praying Ministry, it being now come to passe, that men think it is the onely Duty of Ministers to spend their time in the pulpit. I confesse, in a Church newly to be planted, preaching is most necessary, not so in one long established, that prayer should be neglected;*

*His Majesty.* I like your Motion exceeding well, and dislike the Hypocrisie of our Time, who place all their Religion in the Ear, whilst Prayer (so requisite and acceptable, if duly performed) is accounted and used as the least part of Religion.

Bp. of Lond. *My second motion is, that untill Learned men may be planted in every Congregation, godly Homilies may be read therein.*

*His Majesty.* I approve your Motion, especially where the Living is not sufficient for the maintenance of a learned Preacher. Also, where there be multitudes of Sermons, there I would have Homilies read divers times.

*Here the King asked the assent of the Plantiffs, and they confessed it.*

*His Majesty.*

A preaching Ministry is best, but where it may not be had, godly Prayers and Exhortations do much good.

+  
Egerton, L  
Elsemore.

Ld. Chancel. *Livinges rather want Learned men, than Learned men Linings; many in the Universities pining for want of Places. I wish therefore some may have single Coats [one Living] before others have Doublets [Pluralities.] And this method I have observed in bestowing the King's Benefices.*

Bp. of Lond. *I commend your Honourable care that way; but a Doublet is necessary in cold Weather.*

Ld. Chancel. *I dislike not the Liberty of our Church, in granting to one man two Benefices, but speak out of mine own purpose*

purpose and practise, grounded on the aforesaid reason.

Bp. of Lond. My last motion is, that Pulpits may not be made Palquils, wherein every discontented Fellow may tra-  
duce his Superiours.

His Majesty. I accept what you offer, for the Pulpit is no place of personal Reproof, let them complain to me, if injured.

Bp. of Lond. If your Majesty shall leave your self open to admit of all Complaints, your Highness shall never be quiet, nor your under-Officers regarded, whom every Delinquent, when censured, will threaten to complain of.

His Majesty. I mean they shall complain to Me by degrees, first to the Ordinarie, from him to the Arch-bishop, from him to the Lords of the Council; and if in all these no remedy be found, then to my Self.

Dr. Reyn. I come now to Subscription, \* as a great impeachment to a learned Ministerie, and therefore intreat it may not be exacted as heretofore; for which many good men are kept out, though otherwise willing to subscribe to the Statutes of the Realme, Articles of Religion, and the Kings Supremacie. The reason of their backwardness to subscribe, is, because the Common-prayer enjoyneth the Apocrypha books to be read in the Church, although some Chapters therein contain manifest Errours repugnant to Scripture. For instance, Eccclus. 48. 10. Elias in person is said to come before Christ, contrary to what is in the New \* Testament of Elias in resemblance, that is, John the Baptist.

Bp. of Lond. Most of the Objections against those books, are the old Cavills of the Jewes, renewed by S. Jerome (who first called them Apocrypha) which opinion, upon Ruffinus his challenge, he, after a sort, disclaimed.

Bp. of Winch. Indeed S. Jerome saith, Canonici sunt ad informandos mores, non ad confirmandam fidem.

His Majesty. To take an even order \* betwixt both, I would not have all Canonical books read in the Church, nor any Chapter out of the Apocrypha, wherein any error is contained; wherefore let Dr. Reynolds note those Chapters in the Apocrypha-books, wherein those offences are, and bring them to the Arch-bishop of Canterbury, against

\* This concerned the 4. general head, (viz. the Communion Book) as he first propounded it; however, here he took occasion to urge it.

\* Mat. 11. 14.  
Luke 1. 17.

\* Viz. in the  
Dionical ~~1. 17.~~  
Gospel

against Wednesday next; and now Doctor proceed.

Dr. Reyn. The next Scruple against Subscription, is, because it is twice \* set down in the Common-prayer-book, Jesus said to his Disciples, when by the Text in the Originall, it is plain, that he spake to the Pharisees.

His Majesty. Let the word Disciples, be omitted, and the words, Jesus said be printed in a different Letter.

Mr. Knewst. I take exceptions at the Crosse in baptisme whereat the weak Brethren are offended, contrary to the counsel of the Apostle, Romans 14. 2 Corinth. 8.

\* Here we omit Mr. Knewst's exception against the interrogatories in Baptisme, because he spake so perplexedly, that his meaning is not to be collected therein.

His Majesty. Distingue tempora, & concordabunt Scripturae, Great the difference betwixt those times and ours. Then, a Church not fully settled; Now, ours long established. How long will such Brethren be weak? Are not FORTY FIVE years sufficient for them to grow strong in? besides, who pretends this weaknesse? We require not Subscriptions of Layicks and Ideots, but of Preachers and Ministers, who are not ill (I trow) to be fed with Milk, being inabled to feed others. Some of them are strong enough, if not head-strong; conceiving themselves able enough to teach him who last spake for them, and all the Bishops in the Land.

Mr. Knewst. It is questionable whether the Church hath power to institute an outward significant signe.

Bp. of Lond. The Crosse in Baptisme is not used otherwise than a Ceremony.

Bp. of Winch. Kneeling, lifting up of the Hands, knocking of the Breast, are significant Ceremonies, and these may lawfully be used.

D. of the Chap. The Rabbines write, that the Jewes, added both Signes and Words at the institution of the Passeeover, viz. when they ate sowe berbs, they said, Take and eat these in remembrance, &c. When they drank Wine, they said, Drink this in remembrance, &c. Upon which addition, and tradition, our Saviour instituted the Sacrament of his last Supper, thereby approving, a Church may institute and retain a Signe significant.

His Majesty. I am exceeding well satisfied in this point, but would be acquainted about the antiquity of the use of the Crosse.

Dr.

Dr. Reyn. *It hath been used ever since the Apostles time; but the question is, how ancient the use thereof hath been in Baptisme.*

D. of Westm. *It appears out of Tertullian, Cyprian, and Origen, that it was used in immortalis lavacro.*

Ep of Winch. *In Constantine's time it was used in Baptisme.*

His Majesty. *If so, I see no reason but that we may continue it.*

Mr. Knewst. *Put the case the Church hath power to adde significant signes, it may not adde them where Christ hath already ordained them, which is as derogatory to Christs Institution, as if one should adde to the great Seal of England.*

His Majesty. *The case is not alike, seeing the Sacrament is fully finished, before any mention of the Crosse is made therein.*

Mr. Knewst. *If the Church hath such a power, the greatest scruple is, how far the Ordinance of the Church bindeth, without impeaching Christian Liberty.*

His Majesty. *I will not argue that point with you, but answer as Kings in Parliament, Le Roy S'avisera; This is like M. John Black, a beardlesse Boy, who told me the last Conference in Scotland, that he would hold conformity with his Majesty in matters of Doctrine; but every man for Ceremonie was to be left to his own Liberty. But I will have none of that, I will have one Doctrine, one Discipline, one Religion, in Substance, and in Ceremony. Never speak more to that point, how farre you are bound to obey.*

Dr. Reyn. *I Would that the Crosse (being superstitiously abused in Popery) were abandoned, as the Brazen Serpent was stamped to powder by Hezekias, because abused to Idolatry.*

His Majesty. *In as much as the Crosse was abused to Superstition in time of Popery, it doth plainly imply that it was well used before. I detest their courses, who peremptorily disallow of all things which have been abused in Popery, and know not how to answer the objections of the Papiists, when they charge us with Novelties, but by telling them, we retain the primitive use of things, and onely forsake their Novel Corruptions. Secondly, no resemblance betwixt the Brazen*

*Serpent* (a material visible thing) and the *signe of the Cross*, made in the Air. Thirdly, *Papists* (as I am informed) did never ascribe any spiritual Grace to the *Cross* in *baptisme*. Lastly, *material Crosses*, to which people fell down in time of Popery (as the *Idolatrous Jewes* to the *Brazen Serpent*) are already demolished, as you desire.

Mr. Knewst. *I take exception at the wearing of the Surplice, a kind of Garment used by the Priests of Ihs.*

*His Majesty.* I did not think, till of late, it had been borrowed from the Heathen, because commonly called a *rag of Popery*. Seeing now we border not upon Heathens, neither are any of them conversant with, or commorant amongst us, thereby to be confirmed in Paganisme. I see no reason but for comeliness sake, it may be continued.

Dr. Reyn. *I take exception at these words in the Marriage, With my body I thee worship.*

*His Majesty.* I was made believe, the phrase imported no lesse than Divine Adoration, but finde it an usual English term, as when we say, *A Gentleman of worship*, and it agreeth with the Scriptures, giving Honour to the Wife. As for you Dr. Reynolds, many men speak of Robbin Hood, who never shot in his Bow. If you had a good Wife your self, you would think all worship and honour you could doe her, were well bestowed on her.

This the King  
spake smiling.

D. of Sarum. *Some take exception at the Ring in Marriage.*

Dr. Reyn. *I approve it well enough.*

*His Majesty.* I was married with a Ring, and think others scarce well married without it.

Dr. Reyn. *Some take exceptions at the Churching of Women, by the name of purification.*

*His Majesty.* I allow it very well, Women being loth of themselves to come to Church, I like this, or any other occasion to draw them thither.

Dr. Reyn. *My last exception is against committing Ecclesiastical Censures to Lay-Chancellors, the rather, because it was ordered, Anno 1571. that Lay-Chancellors, in matters of Correction, and Anno 1589. in matters of Instance, should*



not excommunicate any, but be done, *only* by them who had power of the Keyes, though the contrary is commonly pra-  
ctised.

*His Majesty.* I have conferred with my Bishops about this point, and such order shall be taken therein as is convenient. Mean time go on to some other matter.

*Dr. Reyn.* I desire, that according to certain Provincial Constitutions, the Clergy may have meetings every three weeks.

1. First in Rural Deaneries, therein to have prophesying, as Arch-bishop Grindall, and other Bishops, desired of her late Majesty.
2. That such things as could not be resolved on there, might be referred to the Arch-Deacons Visitations.
3. And so to the Episcopal Synod, to determine such points before not decided, *by the Bishop of London 21. 11. 1644*.

*His Majesty.* If you aim at a Scotch Presbytery, it agreeth as well with Monarchy, as God and the Devil. Then Jack, and Tom. and Will, and Dick, shall meet and censure me and my Council. Therefore I reiterate my former speech, *Le Roy S'avisez, Stay*, I pray, for one seven years, before you demand, *that I will* and then if you find me grow *purse* and fat, I may, perchance hearken unto you, for that Government will keep me in *breath*, and give me work enough. I shall speak of one matter more, somewhat out of order, but it skilleth not Dr. Reynolds, you have often spoke for my Supremacy, and it is well : but know you any here, or elsewhere, who like of the present Government Ecclesiastical, and dislike my Supremacy ?

*Dr. Reyn.* I know none.

*His Majesty.* Why then I will tell you a tale : After that the Religion restored by King Edward the sixth, was soon overthrown by Queen Mary here in England, we in Scotland felt the effect of it. For thereupon Mr. Knox writes to the Queen regent (a vertuous and moderate Lady) telling her that she was the the supreme head of the Church ; and charged her, as she would answer it at Gods Tribunal, to take care of Christ his Evangel, in suppressing the Popish Prelates, who withstood the same : but how long trow did you this con-

tinac? Even till, by her authority, the Popish Bishops were repressed, and Knox, with his adherents, being brought in, made strong enough. Then began they to make small account of her supremacy, when, that according to that *more light*, wherewith they were illuminated, they made a farther reformation of themselves. How they used the poor Lady my Mother, is not unknown, and how they dealt with me in my minority. I thus apply it. My Lords, the Bishops, I may \* thank you that these men plead thus for my *Supremacie*. They think they cannot make their Party good against you, but by appealing unto it; but if once you were out, and they in, I know what would become of my *Supremacie*, for *NO BISHOP, NO KING*. I have learned of *what cut* they have been, who, preaching before me, since my coming into *England*, passed over, with silence, my being *Supreme Governour in causes Ecclesiasticall*. Well Doctours, have you any thing else to say?

\* This he said putting his hand to his ear.

Dr. Reyn. No more, if it please your Majesty.

His Majesty. If this be all your Party hath to say, I will make them conform themselves, or else I will *harris* them out of the Land, or else do worse.

*Thus ended the second daies Conference, and the third began on the Wednesday following, many Knights Civilians, and Doctours of the Law, being admitted thereunto, because the High Commission was the principal matter in debate.*

His Majesty. I understand, that the parties named in the High Commission, are too many, and too mean, and the matters they deal with, base, such as *Ordinaries* at home in their Courts might censure.

Arch-b. of Cant. It is required ~~they~~ number should be many, otherwise I should be enforced often-times to sit alone, if in the absence of the Lords of the Council, Bishops, and Judges at Law, some Deans and Doctours, were not put into that Commission, whose Attendance I might command with the more Authority: I have often complained of the meanness of matters handled therein, but cannot remedy it. For though the Offence be small, that the Ordinary may, the Offender oft-times is so great,



great, and contumacious, that the Ordinary dare not punish him, and so is forced to crave help at the High Commission.

A nameless Ld. The Proceedings in that Court, are like the Spanish Inquisition, wherein men are urged to subscribe more than Law requireth, and by the Oath ex Officio, forced to accuse themselves, being examined upon twenty, or twenty four Articles on a sudden, without deliberation, and for the most part against themselves.

I dare not  
guese him for  
fear of failing.

In proof hereof, he produced a Letter of an antient Honourable Counsellour, An 1584. verifying this usage to two Ministers in Cambridge-shire.

Arch-b. of Cant. Your Lordship is deceived in the manner of proceeding; For, if the Article touch the Party, for Life, Liberty, or Scandal, he may refuse to answer; I can say nothing to the particulars of the Letter, because twenty years since, yet doubt not, at leisure to give your Lordship satisfaction.

Ld. Chancel. There is necessity, and use of the Oath Ex officio, in divers Courts, and Causes.

His Majesty. Indeed civil Proceedings only punish Facts; but it is requisite that Fame and Scandals be looked unto in Courts Ecclesiastical, and yet great moderation is to be used therein.

Here we omit  
a discourse a-  
bout subscrip-  
tion, because  
not metho-  
diz'd into the  
Speech of fe-  
veral persons.

1. In *gravioribus criminibus*.

2. In such whereof there is a publique Fame, caused by the inordinate demeanour of the Offender.

And here be soundly described the Oath Ex officio, for the ground thereof, the Wisdom of the Law therein, the manner of proceedings thereby, and profitable effect from the same.

Arch-b. of Cant. Undoubtedly your Majesty speaks by the special assistance of Gods Spirit.

*flattery*

Bp. of Lond. I protest my heart melteth with joy, that Almighty God, of his singular mercy, hath given us such a King, as, since Christs time the like hath not been.

\* This he  
spake on his  
knee, almost  
bordering on  
Blasphemy

Then passed there much discourse between the King the Bishops, and the Lords, about the quality of the Persons, and Causes in the High Commission, rectifying Excommunications in matters of lesse moment, punishing Recusants,

culants, providing Divines for *Ireland, Wales, and the Northern Borders*. Afterwards the four Preachers were called in, and such alterations in the Liturgy were read unto them, which the Bishops, by the Kings advice, had made, and to which, by their silence, they seemed to consent.

*His Majesty.* I see the exceptions against the Communion-book, are matters of *weakness*, therefore if the persons reluctant be discreet, they will be won betimes, and by good persuasions: If indiscreet, better they were removed, for by their factions many are driven to be Papists. From you Dr. Reynolds and your Associates, I expect *obedience and humility* (the marks of honest and good men) and that you would persuade others by your example.

Dr. Reyn. *We here do promise to perform all duties to Bishops, as Reverend Fathers, and to joyn with them against the common Adversary for the quiet of the Church.*

Mr. Chader. *I request \* the wearing of the Surplice, and Cross in Baptisme may not be urged on some godly Ministers in Lancashire, fearing, if forced unto them, many won by their preaching of the Gospel will revolt to Popery, and I particularly instance in the Vicar of Ratcliffe.*

Ar-b. of Cant. *You could not have light upon a worse, for \* Who being not many years ago (as my Lord \* Chancellor knows) it was there present, proved before me, that by his unreverent usage of the Eucharist (dealing the Bread out of a basket, every man putting in his hand, and taking out a piece) he made many loath the Communion, and refused to come to the Church.*

*His Majesty.* It is not my purpose, and I dare say it is not the Bishops intent, presently, and out of hand, to enforce these things, without Fatherly Admonitions, Conferences, and Persuasions, premised; but I wish it were examined, whether such Lancashire Ministers, by their pains and preaching, have converted any from Popery, and withall be men of honest Life, and quiet Conversation. If so, let Letters be written to the Bishop of \* Chester, (who is a grave and good man) to that purpose, that some favour may be afforded unto them, and let the Arch-bishop write the Letters.

Bishop

\* This he spake kneeling.

\* Who being there present, averred the same.

\* This was Rich. Vaughan afterwards Bishop of Lond.

Bp. of Lond. *If this be granted, the copie of these Letters will flie all over England, and then all non-conformists will make the like request, and so no fruit follow of this Conference, but things will be worse than they were before. I desire therefore a time may be limited, within the compasse whereof they shall conform.*

*His Majesty.* I assent thereunto, and let the Bishop of the Diocesse set down the time.

Mr. Knewst. *I request \* the like favour of forbearance to some honest Ministers in Suffolk. For it will make much against their credits in the Countrey, to be now forced to the Surplice, and Crosse in Baptisme.*

\* Here he fell down on his knees.

Arch-b. of Cant. *Nay Sir.* ———

*His Majesty.* Let me alone to answer him. Sir, you shew your self an uncharitable man. We have here taken pains, and, in the end, have concluded on Unity and Uniformity; and you, forsooth, must prefer the credits of a few Private Men before the Peace of the Church. This is just the Scotch Argument, when any thing was concluded, which disliked some humours. Let them either conform themselves shortly, or they shall hear of it.

Ld. Cecil. *The indecency of ambuling Communion, is very offensive, and hath driven many from the Church.*

Bp. of Lond. *And Mr. Chaderton, I could tell you of fitting Communion in Emanuel Colledge.*

Mr. Chad. *It is so, because of the seats so placed as they be, and yet we have some kneeling also in our Chappel.*

*His Majesty.* No more hercof for the present, seeing they have joyntly promised hereafter to be quiet and obedient.

Bp. of Lond. *Gods goodness be blessed for your Majesty, and give health and prosperity to Your Highness, your Gracious Queen, the young Prince, and all the Royal Issue.*

Thus ended the three dayes Conference, wherein how discreetly the King carried himself, Posterity (out of the reach of Flattery) is the most competent Judge, such matters being most truly discerned at distance. It is generally said, that herein he went *above himself*; that the Bishop of London appeared *even with himself*; and Dr. Reynolds fell much *beneath himself*.

The general censure of the Conferences.

himself. Others observed that Archbishop *Whitgift* spake most gravely; *Bancroft* (when out of passion) most politickly; *Bilson* most learnedly. And of the Divines, Mr. *Reynolds* most largely; *Knewstubs* most affectionately; *Chaderton* most sparingly. In this Scene, onely Dr. *Sparks* was *ἀγὼν πρὸς ὁμιλίαν*, making use of his hearing, not speech, converted (it seems) to the truth of what was spoken; and soon after setting forth a Treatise of *Unity and Uniformity*.

The Product  
of this Conference.

This Conference produced some alteration in the *Liturgy*, Womens baptising of Infants, formerly frequent, hereafter forbidden, in the Rubrick of *Absolution*, *Remission of sins* inserted, *Confirmation* termed also an *Examination* of Children, and some words altered in the *Dominical Gospels*, with a resolution for a *new Translation* of the *Bible*. But whereas it was hitherto disputable, whether the *North*, where he long lived, or the *South*, whither he lately came, should prevail most, on the Kings judgement, in Church-government; this doubt was now clearly decided. Hence forward many *cripples* in *conformity*, were cured of their former *balting* therein, and such, who knew not their *own*, till they knew the *Kings* mind in this matter, for the future, quietly digested the Ceremonies of the Church.

The Non-  
conformist  
Petition.

Here followeth the *Non-conformist Petition* to King *James*, for Reformation, which went by the name of the *Millenary Petition*.

The



The humble Petition of the Ministers,  
of the Church of *England*, desiring  
Reformation of certain Ceremo-  
nies, and abuses in the Church.

*To the most Christian and excellent Prince, our Gracious  
and dread Sovereign, James by the grace of God,  
&c. We the Ministers of the Church of England,  
that desire Reformation, wish a long, prosperous, and  
happy Reign over us in this Life, and in the next ever-  
lasting Salvation.*

**M**ost gracious and dread Sovereigne, Seeing it hath  
pleased the Divine Majesty, to the great comfort of all  
good Christians, to advance Your Highness according to Your  
just Title, to the peaceable Government of this Church and  
Commonwealth of *ENGLAND*: We the Ministers of  
the Gospel in this Land, neither as factious men, affecting a  
popular Parity in the Church, nor as Schismatics aiming at  
the dissolution of the State Ecclesiastical; but as the faithful  
Servants of Christ, and Loyal Subjects to Your Majesty, de-  
siring, and longing for the redresse of divers abuses of the  
Church; could do no lesse, in our obedience to God, service  
to Your Majesty, love to his Church, than acquaint Your  
Princely Majesty, with our particular griefs: For, as Your  
Princely Pen writeth, *The King, as a good Physician, must first  
know what peccant humours his Patient naturally is most sub-  
ject unto, before he can begin his cure*: And, although divers  
of us that sue for Reformation, have formerly, in respect of  
the times, subscribed to the Book, some upon Protestation,

some upon Exposition given them, some with Condition, rather than that the Church should have been deprived of their labour, and ministry; Yet now, we, to the number of more than a thousand, of Your Majesties Subjects and Ministers, all groaning, as under a common burden of Humane Rites, and Ceremonies, doe, with one joynt consent, humble our selves at Your Majesties Feet, to be eased and relieved in this behalf. Our humble suit then unto Your Majesty is, that these offences following, some may be removed, some amended, some qualified.

I. *In the Church-Service.* That the Crosse in Baptisme, Interrogatories ministred to Infants, Confirmation, as superfluous, may be taken away. Baptisme not to be ministred by Women, and so explained. The Cap, and Surplice not urged. That Examination may go before the Communion. That it be ministred with a Sermon. That divers terms of *Priests* and *Absolution*, and some other used, with the *King in Marriage*, and other such like in the Book, may be corrected. The long-someness of Service abridged. Church-songs, and Musick moderated to better edification. That the Lords day be not prophaned. The Rest upon Holydaies not so strictly urged. That there may be an Uniformity of Doctrine prescribed. No Popish Opinion to be any more taught, or defended. No Ministers charged to teach their people to bow at the name of *JESUS*. That the Canonical Scriptures onely be read in the Church.

II. *Concerning Church-Ministers.* That none hereafter be admitted into the Ministry, but able and sufficient men, and those to Preach diligently, and especially upon the Lords day. That such as be already entred, and cannot Preach, may either be removed, and some charitable course taken with them for their relief; or else to be forced, according to the value of their Livings, to maintain Preachers. That Non-Residency be not permitted. That King Edward's Statute, for the lawfulness of Ministers Marriage be revived. That Ministers be not urged to subscribe, but, according to the Law, to the Articles of Religion, and the Kings Supremacy onely.

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**III. For Church-Livings and Maintenance.** That Bishops leave their Commendams; some holding Prebends, some Parsonages, some Vicarages with their Bishopricks. That double beneficed men be not suffered to hold, some two, some three Benefices with Cure: and some two, some three, or four Dignities besides. That Impropriations annexed to Bishopricks and Colledges, be demised onely to the Preachers Incumbents, for the old rent. That the Impropriations of Lay-mens Fees may be charged with a sixth, or seventh part of the worth, to the maintenance of the Preaching Minister.

**IV. For Church Discipline.** That the Discipline, and Excommunication may be administred according to Christian Institution: Or at the least, that enormities may be redressed. As namely, that Excommunication come not forth under the name of Lay-persons, Chancellors, Officials, &c. That men be not excommunicated for trifles, and twelpenny matters. That none be excommunicated without consent of his Pastour. That the Officers be not suffered to extort unreasonable Fees. That none, having jurisdiction, or Registers places, put out the same to Farm. That Popish Canons (as for restraint of Marriage at certain times) be reverted. That the long-someness of Suits in Ecclesiastical Courts (which hang sometimes two, three, four, five, six, or seven years) may be restrained. That the Oath *Ex Officio*, whereby men are forced to accuse themselves, be more sparingly used. That Licenses for Marriage, without Banes asked, be more cautiously granted.

These, with such other abuses, yet remaining, and practised in the Church of *England*, we are able to shew, not to be agreeable to the Scriptures, if it shall please Your Highnesse farther to hear us, or more at-large by Writing to be informed, or by Conference among the Learned to be solved. And yet we doubt not, but that, without any farther processe, your Majesty (of whose Christian judgement, we have received so good a taste already) is able of Your self, to judge of the equity of this cause. God, we trust, hath appointed your Highnesse our Physician to heal these diseases,

And

And we say with Mordecai to Hester, who knoweth, whether you are come to the Kingdom: for such a time? Thus Your Majesty shall doe that, which we are perswaded, shall be acceptable to God, honourable to your Majesty in all succeeding ages, profitable to his Church, which shall be thereby encreased, comfortable to your Ministers, which shall be no more suspended, silenced, disgraced, imprisoned for mens traditions: and prejudicial to none, as those that seek their own quiet, credit, and profit in the world. Thus, with all dutiful submission, referring our selves to your Majesties pleasure, for your gracious answer, as God shall direct You: we most humbly recommend Your Highnesse to the Divine Majestie; whom we beseech for Christ his sake to dispose Your Royal heart to doe herein, what shall be to his glory, the good of his Church, and Your endlesse comfort.

Your Majesties most humble Subjects,

the Ministers of the Gospel, that desire

not a disorderly innovation, but, a due

and godly REFORMATION.

FINIS.



